

THE ENQUIRY

Serving the Southeastern Community

Volume 28, Number 2

October 1992

FALL 1992 TRUSTEE MEETING: BUSINESS AS (UN)USUAL

by Heather Lawrence and Merle Martin

The fervor, anticipation, and attention which has centered around Trustee meetings at Southeastern for several years, was noticeably transferred last week from the meeting itself to the inauguration of Paige Patterson as fifth president of the Seminary. Trustees concluded their unusually uneventful Fall meeting, which began on Monday, October 12, shortly before the official beginning of the Inauguration Ceremony on Tuesday, October 13.

Though those planning the ceremony expected an overflow crowd, the service was not well attended by students. However, the many guests present, in addition to Seminary personnel, filled approximately half of Binkley Chapel.

After the introductory exercises, music, and presentation of special guests, Dr. Patterson received words of encouragement from representatives of the Trustees, Faculty, Administration, and Staff, Students, Alumni, and the Churches of the Southern Baptist Convention. Dudley Davis, representing the Student Body asked Dr. Patterson to be challenged to pursue his vision with "unwavering tenacity," and to keep the student body high on his list of priorities.

Former President, Dr. Lewis Drummond, attended the ceremony as an official representative of the Beeson Divinity School at Samford University. As he placed the Seminary Medallion around Dr. Patterson's neck, Dr. Drummond described the medallion as being that of a badge of honor, responsibility, leadership, and, above all, that of service.

While most inauguration ceremonies are solemn and formal occasions, Dr. Patterson's inauguration was marked by

enthusiastic response by many of those present. Several speakers received "amens" and even applause in response to their comments.

In contrast, the Faculty debriefing held on Wednesday, October 14, was quiet and uneventful. Outgoing Trustee Chairman Roger Ellsworth addressed a small crowd on October 14, consisting primarily of Faculty members. A few staff and administrative personnel were present, but no students or outside media representatives attended this brief, and business-like session.

After President Patterson opened the meeting with a Scripture reading and prayer, Ellsworth reviewed a type-written summary of the major reports and actions of the Fall Trustee meeting, noting that "...this was a short meeting. We surprised ourselves."

No major actions were taken by the Trustees regarding Seminary policy or procedure, other than the usual response to Trustee committee reports, and affirmation of the Long Range Plan, "Vision for a New Day." Motions from the Southern Baptist Convention floor were also addressed and the Trustees appointed a new committee to deal specifically with the motion about limiting severance benefits of SBC entity employees. The committee is expected to draft a policy for severance agreements and will report at the next meeting of the Board in March of 1993.

There was little response from the Faculty when Ellsworth opened the floor for questions and comments. However, Dr. George Braswell did ask Ellsworth if there were any actions planned for the March 1993 meeting. Ellsworth noted that some subcommittee reports were expected but concluded that "most major items we have been dealing with have

been taken care of."

Dr. Bruce Powers also voiced a question regarding the Trustee decision to table a motion from the Communications Committee regarding a line item in the Seminary budget for advertising. Ellsworth answered that the Trustees tabled the motion because they have been "chastised for involvement in the daily administration of the school." The Trustees, he said, felt that budget items were an administrative responsibility.

Dean Russ Bush and Ellsworth both emphasized that the Trustee statement of appreciation for the hard work of the Faculty in accreditation matters was heartfelt and not just a perfunctory action.

Ellsworth, whose term as Chairman expired with this meeting, also offered his personal thanks to the Faculty for the treatment he has received for the last two years. He noted that the Faculty always treated him with "Christian warmth, Christian kindness, and courtesy." He then introduced newly elected Board Chairman Ned Matthews who added his own words of appreciation and closed the meeting with prayer.

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EDITORIAL

Dr. Early stole my thunder. On October 1 he led one of the most moving Chapel services I have ever attended at Southeastern. His focus was the 17th chapter of John's Gospel, verse 21 which is Jesus' prayer: Make them one. He spoke of the love that Christ prayed we would have for one another and he called us to repentance. And then he wept.

And I, who have been pondering that very passage for weeks, held back my own tears for I was struck by the terrible thought that a prayer of our Lord has remained unanswered for nearly two thousand years.

"Make them one." It is not the Lord God's doing that the prayer remains hanging in the realm of eternity, yet unanswered. And why? Certainly not because Jesus prayed it incorrectly or asked for the impossible. He prayed that the Father's will be done. Is not that prayer the Father's will? Or has

the prayer been answered and, as we often tell those to whom we minister, the answer is "no"?

I think not. Yet I do believe that the garden yearning of our Lord remains unanswered simply because we refuse to let it be answered. Nineteen hundred and ninety-two years later and we still have not learned the lessons of love, of acceptance, of forgiveness. What does it say for our Christianity if we do not live as Christ did nor in response to his prayer?

I was touched in Chapel that day and I admit that as Dr. Early preached I had to repent and ask for forgiveness. For a bitter spirit toward a professor who obviously discounts my calling as a woman to be here. For hostility and suspicion toward persons I do not even know yet about whom I make assumptions. For not living according to the law of love though I have committed it intellectually to memory.

The service ended with a quick dismissal and no time for public response as Dr. Early sat down and began weeping. My heart cried out and I silently mouthed the words to those in attendance, "Don't you hear him? Aren't you touched?" I saw no other tears and it seemed that only a few noticed the brokenness of our speaker. Perhaps others were too occupied with an afternoon test, the coming Fall Break, or even the events in Dallas, to hear him. This left me frustrated and heartbroken. For how can we expect true revival if the very words of our Lord do not bring us to our knees in contrition?

I can answer only for myself. I was convicted and the Spirit moved within my heart. And I thank Dr. Early now for his message and the courage it took for him to share it. My questions remain. How long will we let that prayer go unanswered? When will we learn to love? When will we be one? **hpl**

Last month I took the train to Charleston, SC to spend a couple of days with a friend. When I made reservations for the trip I was told there was not a direct train to Charleston from Raleigh. I would take a connecting train to Rocky Mount, then a southbound train to Charleston. Ticket in hand, I boarded the train bound for Rocky Mount, passing through the little town of Selma, on to Wilson, and finally, to Rocky Mount. At Rocky Mount, I had a layover of nearly three hours. The train station was empty. Downtown was several blocks away and the day was unusually hot. I sat down and decided to have a look at my ticket. I couldn't believe it when I realized the train for which I would have to wait nearly three hours was going to take me right back through Wilson and on to Selma! What it amounted to was I had started my trip at 11:30 in the morning in Raleigh, and had ridden into Northeastern North Carolina until mid-afternoon, only to have to wait several hours before I could retrace part of my route and REALLY begin my trip. I had been detoured.

As I sat for those hours in that old train station in "solitary confinement" I began to think about the delays and detours we experience in life. Some can be avoided and some cannot be. What one of us has not looked back on situations in our lives when we felt "side-tracked" and things didn't turn out as we had planned? We do have those times in life when circumstances require that we simply wait. And waiting for anything these days of "instant everything" is especially hard. The Psalmist, David, said in Psalm 27:14, "Wait on the Lord; Be of good courage, And He shall strengthen your heart; Wait, I say, on the Lord!" This verse came to me as I sat there trying not to watch the slow hands of that big old train station clock. Sometimes we just have to wait.

I finally boarded the southbound, "Palmetto" and enjoyed the scenery until sunset. After dark, with about an hour of travel left, I began to be restless. I was anxious for the station. I remembered, though, something I read several years ago that makes a lot of sense. The writer said that life is very much

like a train ride. If we aren't careful, we spend our lives in anticipation of the next station. Robert Hastings has described this beautifully: "Tucked away in our subconscious is an idyllic vision. We see ourselves on a long, long trip. But uppermost in our minds is our destination. A certain day and a certain hour and we'll pull in the station with bands playing and flags waving...However, sooner or later we must realize there's no one station, no one place to arrive once and for all. The true joy of life is the trip."

We seminarians are involved in our education now. We are either at the beginning, the middle, or the end. We find ourselves thinking of that day when we are out of here and REALLY going on to the task God is calling us to. Perhaps we should pause and enjoy the seminary experience for all that it is. Hastings says, "So stop pacing the aisles and counting the miles...Life must be lived as we go along. The station will come soon enough." **mtm**

EDITORIAL

To the Editor:

It seems that we at Southeastern have forgotten what we are to be about. It appears as though we have forgotten who we are and where we are. We must realize that we are in the midst of circumstances that all, students, faculty, and staff, bear responsibility for. No one person can maintain innocence for what has occurred and is still occurring here.

Let us remember that SEBTS is not only God's domain but Satan's. Satan prowls the sidewalks, classrooms, and homes of this campus "as a young lion, seeking someone to devour." SEBTS is Satan's playground inasmuch as it is God's furnace. This is where certain of God's elect come ostensibly to receive training and recognition as ministers of His word. Yet, in actuality, this is where we are tested, often to our breaking points.

We are tested intellectually, spiritually, and emotionally. Our beliefs and doctrines are held up to scrutiny. What is most often and severely tested is our faith in God. These tests must come. We must strive in the wilderness before we can presume to speak for God.

We come here "knowing" what we believe, though it appears that our beliefs are so shaky that defenses must be erected around them that they may

stand; right, wrong, or inconsequential. It is true that there are certain items not open for debate:

(1) That God so loved the world that He gave His only begotten Son.

(2) That no one is righteous; all have sinned and fallen short of the glory of God.

(3) Jesus Christ is the Way, the Truth, and the Life.

(4) That no other name is given by which men must be saved.

(5) That Jesus was crucified, died, buried, and resurrected.

(6) That we are saved by grace through faith in Jesus.

(7) That all Scripture is inspired by God.

These are all beliefs that are intrinsically part of every believer's faith and are non-negotiable. But, we must also remember what our Lord held to be of priority: to love God with all our heart, with all our mind, and with all our body and to love our neighbor as ourselves.

If this is true and we call ourselves believers, should we not act accordingly? Neither God nor His word need our defense. What so many of us are so "nobly" and so vehemently defending are only our opinions of what is and is not; and until we open ourselves to critical evaluation, we shall never know whether

we speak truth or lie. If we require proof of this, we need to look no further than the Pharisees.

We should be learning discernment, instead we sit in judgment. We should be striving for unity and fellowship, instead we form exclusive cliques and strive with our fellow man. We gossip and call it "airing our opinion," or worse, "defending the gospel." We tear down instead of build up; we label instead of love. If our God loves, if our Lord serves, if He saves with no respect to person, who are we to judge our brother or sister by some self-righteous standard?

Those of you who have not labeled this letter "liberal/conservative garbage" and treated it as such, please ask yourself, if we agree that the Triune God alone is worthy of our worship and obedience, and that He delights in bringing unity out of diversity, why should there be division among us?

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment we have from him, That he who loveth God love his brother also" (1 John 4:20-21).

For His Glory
Kermit J. Coble III

*Articles, Announcements
and Letters to the Editor
are Welcome!*

*All materials should be
signed and submitted to:*

*The Enquiry
Box 2776*

Heather Lawrence, Editor
Merle Martin, Assistant Editor
Maurice Robinson, Faculty Advisor

In establishing this newspaper the students of Southeastern Seminary are engaging in an old and honorable practice, that of inviting relevant discussion by concerned and responsible people on matters pertinent to their common life. They have chosen a name which is equally honorable, one which enjoys a place of special significance in our Baptist history.

In 1792 William Carey published a booklet entitled "An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens." He intended not only to set forth his own observation, but also to call forth discussion from others who shared with him a commitment to Jesus Christ and a desire to fulfill their obligations which this discipleship implied. It is significant that he was concerned with Biblical foundation; that he gave attentions to historical conditions; and that he did not ignore the questions of practicality. It is hoped that this "Enquiry" will honor this spirit, this tradition, and this name.

John E. Steely, Professor of Historical Theology
Volume One, Issue One, The Enquiry, September 24, 1964

Danny Akin, Dean of Students

Recently we conducted a survey among administration, faculty, and students concerning our chapel services. Let me say thank you for your response and input. The chapel committee, which I have the honor of chairing, is interested in hearing your opinions, critiques and suggestions. We were pleased with the number of responses. Chapel is one of the most important activities at SEBTS and it is crucial that we provide services that honor the Lord Jesus and minister to the spiritual needs of our seminary family.

Overall it is clear that the majority of folks are very pleased with our chapel services. Many of you responded with very positive comments, especially as it pertained to the preaching. Others were not as satisfied, and a number of you were quite colorful with suggestions on ways the service could be improved.

The survey basically told me a number of things. One, you like being asked for your opinion. I am glad of that, and will continue to do more asking in the future. Second, there is significant diversity in taste at our school when it

STUDENT RESPONSE	FACULTY/ADMINISTRATION RESPONSE	(the figures below are based on a 4.0 scale)
3.3	3.1	Quality/inspiration of the service overall.
3.5	3.3	Quality/inspiration of the preaching.
2.5	2.6	Quality/inspiration of the congregational music.
3.2	3.1	Quality/inspiration of the special music.
3.1	3.0	The format of the service.
3.2	2.6	The length of the service.
3.3	3.1	The response to the service by our students.

comes to worship. Some prefer preaching that is academic and intellectual in emphasis. Others desire an inspirational and spiritual thrust. Music tastes are varied. Some like hymns and anthems. Others would like to see us sing choruses and praise music. Some like our organ, others do not. Most want us to sing at another tempo. Some want a 30 minute service. Others want an hour with classes beginning at 11:15.

It is my heart (and that of your chapel committee) to meet the needs of

as many of you as possible through chapel. We will, however, always be led by the desire to praise our God, exalt the Lord Jesus, and honor His perfect Word. Pray for us that we will plan services that will do these very things. If God is pleased with what we do, He will bless us. And if God blesses us, our chapel hour will indeed be an enriching experience for our seminary family.

May Jesus, in all things, have the preeminence (Col. 1).



**FALL FESTIVAL
OCTOBER 30, 7 - 9 P.M.
LED FORD CENTER**

**TRUTH CONCERT
OCTOBER 31, 7:30 P.M.
BINKLEY CHAPEL**





**GENERAL ELECTION
NOVEMBER 3**

HANDS-ON MINISTRY FROM THE HEART

by Heather Lawrence

"Social ministry is where my heart is" says Emily Smith in response to a question as to why she is currently fulfilling her Supervised Ministry requirement at the Tri-Area Ministry in Wake Forest. In May of 1992, Emily, a senior M.Div. student, went on a Habitat for Humanity practicum which really sparked her interest in social ministry. "I like hands-on work" she says.

The Tri-Area Ministry is located on College Street, across from the Wake Forest Community Center. Sponsored by local churches, the ministry offers money, food, and clothing to those in need in the Wake Forest-Rolesville-Louisburg area. Non-denominational in nature, the ministry is staffed primarily by volunteers from the community. Emily is currently the only Seminary student involved in the ministry.

Emily spends eight hours each week assisting those who call or come by the Ministry office. Most callers are persons needing financial assistance in order to pay their electric bill and are referred by either Social Services or local churches. A family profile form is required for each enquirer so that the staff can appropriately assess the need of each individual.

"If I can help them I might call the Town of Wake Forest and say I'll put a

certain amount of money toward their light bill," says Emily. "I can also give them a bag of groceries if they need it."

As to actual counseling ministry, Emily says that there are limited opportunities because many people "are in, they want the money, and are out." She admits that this sometimes makes her feel "cheap and used."

"Some people are really in a pinch, have swallowed their pride, and have asked for help. It's easy to help them," notes Emily. "It's the people who come in regularly and have a long file -- that makes me feel used."

Emily says the worst part of this experience is having to turn people down. On the day of this interview four people called needing help with either their gas or electric bills but because the Ministry has a limited cash flow, she had to refer those people to other organizations.

In contrast Emily recently had a good experience which characterizes the ministry to which she is called. She tells the story of a man who is working, but whose wife, the main breadwinner for the family, was out of work. "He came in and I guess he was nervous and he said 'I've never had to do this before', almost like he was embarrassed that he couldn't provide for him and his wife"

relates Emily. "We were able to help him with his light bill," Emily continues, "I think we were able to pay all but ten dollars." Noting that the young man did not ask for anything else, Emily concluded "I'm glad he could ask for help."

Emily notes that all staffers are encouraged to pray with a client or give them a tract if they feel it is appropriate. "I have not been able to do that," she says. "I've only seen a handful of people because most of them call." However she does expect to see more people as the colder months approach.

The Tri-Area Ministry currently operates with a limited budget and limited hours. Emily notes that volunteers are welcome and no real training is necessary since the Ministry guidelines for volunteers are self-explanatory. Seminary involvement in the ministry is based on the money earned from recycling the aluminum cans collected in barrels around the campus.

Emily will graduate in December of this year and will marry fellow student Dan Carlton in March of 1993. Though she is not sure what she is going to do when she graduates, she is certain that her ministry calling is to work with people. "That's my first love," says Emily. "I hope to do that for the rest of my life."

REVIVAL PREPARATION GOES DOOR TO DOOR

Seventy-seven members of the Seminary community participated in a visitation blitz on Saturday, October 17, in preparation for the "Look Unto Jesus" Revival being held October 19 - 22. Students, along with six members of the Faculty, and five members of the Administration and Staff, went door-to-door in the neighborhoods of Wake Forest, distributing flyers about the Revival and evangelistic tracts.

The effort, led by student Alan Branch, and Old Testament professor Gary Galeotti, began with a 9:00 a.m. breakfast at the Ledford Center. After a short time of prayer and instruction, the volunteers were divided into eleven teams and sent out into the community.

Teams were formed based on a map of Wake Forest which was divided into eleven sections. Each participant received a copy of the map and the teams subdivided their sections by streets so as to avoid overlap and to maximize the effort. Team leaders, chosen by Branch based on their personal experience in direct evangelism, served as motivators, monitors, and encouragers for participants.

Branch estimates that the teams knocked on approximately 650 - 700 doors in the Wake Forest area. This estimate includes homes where there was no direct contact with the resident but at which team members left materials. Instances of residents refusing to

accept the materials were rare, and Branch estimates that in at least 10% of the homes, the team members were able to share some aspect of the gospel in an evangelistic manner.

The teams reported six actual confessions of faith as a result of the effort in a total of five homes. The name of each person will be given to a Southern Baptist church which has served as a sponsor of the Revival, and which is close to the person's home.

Participants in the effort returned to the Ledford Center both tired and excited, and Branch especially was full of enthusiasm as he stated: "This is a powerful example of God's promise that His Word will not come back void."

A CAR, A SMILE, AND A HELPING HAND

by Merle Martin

Do you have 40 minutes one day a month to be involved in a rewarding, "hands-on" ministry? There is such a ministry going on in the Wake Forest area in which some of our Seminary family are involved. Beverly Whisnant, Administrative Assistant to the Librarian, recently shared information about the Seminary's eight year participation in "Meals on Wheels."

As she reflected on the beginning of Seminary involvement in the program, she relied on Dr. Eugene McLeod, who supplied some background "history": "With the encouragement of Dennis Testerman, a student and a volunteer with the Homebound Meals Program, President Randall Lolley, in April, 1984, discussed with the Seminary's administrative officers the possibility of Southeastern assuming responsibility for an additional meals delivery route in Wake Forest. Receiving a favorable response, the Seminary initiated a new route on a trial basis. Evaluation of this first year was quite positive, and the Seminary has been involved continuously each year since." Upon Dr. Lolley's departure in 1988, Dr. McLeod, with the assistance of Beverly Whisnant, assumed responsibility of scheduling meals delivery. She has, since Dr. McLeod's retirement in July, coordinated the Seminary route.

"The purpose of the meals program is to help maintain and improve the health of impaired/disabled older persons by providing nutritionally balanced meals" says Beverly. "The meals, fur-



nished by the Wake County Homebound Meals Program, arrive in insulated con-

tainers at the Wake Forest Baptist Church, around 10:30 a.m. and are picked up by volunteers, who deliver meals each weekday, except for some holidays. Containers are returned to the church when the delivery is completed."

Contact with people is another important factor for recipients of the meals. Many elderly people live alone and away from their families, so the Meals on Wheels program provides a source for a few minutes of daily interaction with other people. Family members often pay for the program for that very reason.

"Senior citizens who have transportation come to the church to eat the same menu that we deliver to the homebound. There are other planned activities for them (during this time) in the basement of the church," she adds.

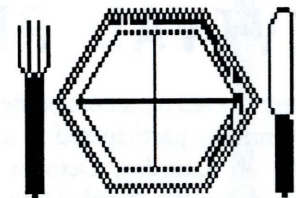
When asked who may receive the meals, and how the program is funded, Whisnant responded, "Applications may be submitted to the Meals on Wheels office in Raleigh. Those who are able to pay are asked to contribute \$2.50 for each meal. If an applicant is unable to pay, the Director determines from which of many funds the applicant's meals will be paid. Funds to operate the program come from United Way, the City of Raleigh, Wake County Social Services, Federal funds, and money donated by many churches in this area."

Those among our Seminary family who are actively involved in this ministry in addition to Beverly Whisnant are Denise and Charles Rosenbalm, Nancy Stevens, Steve Wingfield, Judy Durham, Sheldon Alexander, Debbie Hill, George Harvey, Jo Philbeck, Mary Lou Stephens, Evelyn Carter, Paul Fletcher, Rita Vermillion, and Audrey Pleasants. Though retired, Dr. Eugene McLeod and Dr. and Mrs. Morris Ashcraft continue to be involved in the Seminary route.

Beverly notes that Faculty involvement in the program is restricted because class schedules interfere with the delivery schedule. The same problem has limited student involvement.

Anyone who could give 40 minutes one day a month between the hours of 10:30 and 12 noon is encouraged to participate. A reliable source of transportation and a commitment to the task are essential. Volunteers in the program can also expect a blessing for their efforts. Several Seminary participants have spoken of the satisfaction of providing not only a hot meal, but also a point of contact for those bound to their homes. In many homes they are greeted with enthusiastic and expectant welcomes, and though time is limited, take a few moments to talk with the recipients.

Beverly Whisnant would be delighted to see you in her office on the first floor of the Library. "Cooperation from all volunteers on campus at Southeastern has kept the program going. I am grateful for the cheerful attitude exhibited by the staff when they're asked to participate and for their reliability in remembering their assigned days. All of us gain such satisfaction from these 40 minutes well spent in the course of a busy work day. We feel that in a small way we're making a contribution to the community," she concludes.



You may be challenged to become involved in this ministry. It is quite possible, however, that your schedule will not allow you to be a partner with these others. You can help, though. Remember them in prayer. And the next time you see one of these volunteers give them a smile, and say, "Thanks."

ACTION-PACKED FALL SPORTS SEASON

by Joe and Dierdra Moran

This semester Southeastern's Fear-some Foursome (flag football team captains Randy Bonner, Dean Grubbs, Alex Heafner, and Doug Mize) led about 50 seminarians through a sometimes muddy, sometimes rainy, sometimes frigid, sometimes balmy romp across the soccer field to a celestial victory celebration for team 2 (did you know that there's an Angel on that team?).

The season ran from September 15 to "Seminary Bowl Thursday" (October 15), including 7 regular season games. The final score for the championship game was 14-6, Team 2 over Team 4. (Could somebody please work on these names?)

On the winning team were: Steve Angell, Cliff Baldowski, Ken Bullard, Jeff Jones, Mike Kinhead, Rick Lang-

ston, Kevin Rackley, Julie Rowan, Wesley Walkers, and team captain, Alex Heafner.

Meanwhile, in Southeastern's own version of the Ice Capades, seven three-on-three basketball teams slip-slided away a double-elimination, no dress-code tournament sporting the longest and skimpiest shorts of this season's basketball shorts fashions. (If Nair's still wondering "who wears short shorts?" they should have been there Tuesday night.)

The question of infoulability was answered during the refereeless tourney: NOT! The championship team, Darin Powers, Peter Rochelle, Todd Royal, and Mark Rushing, defeated runner-up team Steve Angell, Frank Baggett, Manual Stancil, and Eric Wooten.

UPCOMING EVENTS

Tennis Tournament:
Oct. 2 - 30

Golf Super Ball Tournament:
Oct. 16 - Nov. 13

Volleyball:
Oct. 22 - Nov. 19

Wallyball:
Every Monday, 7 - 9 p.m.
through Nov. 9

Benchweek 2:
Nov. 9 -13

Awards Banquet:
Dec. 3, 6:30 p.m.

A FUNNY THING HAPPENED ON THE WAY TO CLASS...

It was time for me to go to work so I hurriedly made my way from the Post Office and out of the Ledford Center. Of course I had to talk with a fellow student or two along the way, then look both ways on Wingate Street, cross, and head for the Library. On my way up the brick steps it happened. POW - I tripped going UP the steps. "Oh no," I thought as I reached for my briefcase and quickly stood up. Just as quickly, almost in the same motion, I looked around to see if anyone was watching. "Whew, nobody in sight."

As I walked along the pathway I thought there must be something good that can come out of this incident. There must be some spiritual significance and a lesson can come from this embarrassing trip up the steps.

The first Scripture that came to mind was Matthew 28:20, "Lo, I am with you alway." We usually claim this verse in terms of missionaries or when we are in real difficulty. My question was this: Did God really see me?

This led to a search of the Scripture and of course a good starting place was Psalm 139:7-10. I found other passages

which gave me a clue that yes, God was nearby. Among these other verses were Jeremiah 23:23-24; Deut 4:7; Psalm 119:151, and 145:18. Just as Jesus Christ was seen standing at the door knocking, waiting for someone to open it; so God is always near, waiting for us to call upon His name.

Far too often we limit God, we limit our times of calling upon Him. In her book When the Answer is No Dandi Daley Knorr says "Take advantage of His presence. We tend to keep God 'in His place', confining Him to church on Sundays. We may keep Him around for others special appointments: a daily quiet time or devotional, special times of Bible study or prayer. What a waste of God's omnipresence!" What a waste indeed. Our most precious and powerful possession and we waste it.

If revival is to come to this campus we must be continually in prayer for it. Designated times and places for prayer, and getting together in prayer are necessary, however we must also be in continual individual prayer before God. As we walk to class, drive to work, wash the dishes, wait in line at the bank or

the grocery store. 2 Chronicles 7:14 is a marvelous verse and we like to claim God's promises in it but God addressed this verse to His people. It is us, you and me, that must humble ourselves, pray, seek His face, and turn from our wicked ways. If we openly and honestly do these things, then we will experience true revival here at SEBTS.

Long after the services are concluded, the effects of the revival can still be felt. They are much more and much deeper than any "warm fuzzies" we may have in a service. The true and real effects of revival come about as a result of confession of sin and humbling ourselves before God - our Father. Then and only then will He mingle with our very souls. Then and only then will the sovereign almighty God bring and keep alive revival on campus. One that will change our lives, change our seminary.

My prayer, brothers and sisters, is that we "pray without ceasing." We are a needy campus, a needy people. We need a revival and I believe God wants us to experience one. "If my people..., then will I hear from heaven."

Dudley Davis

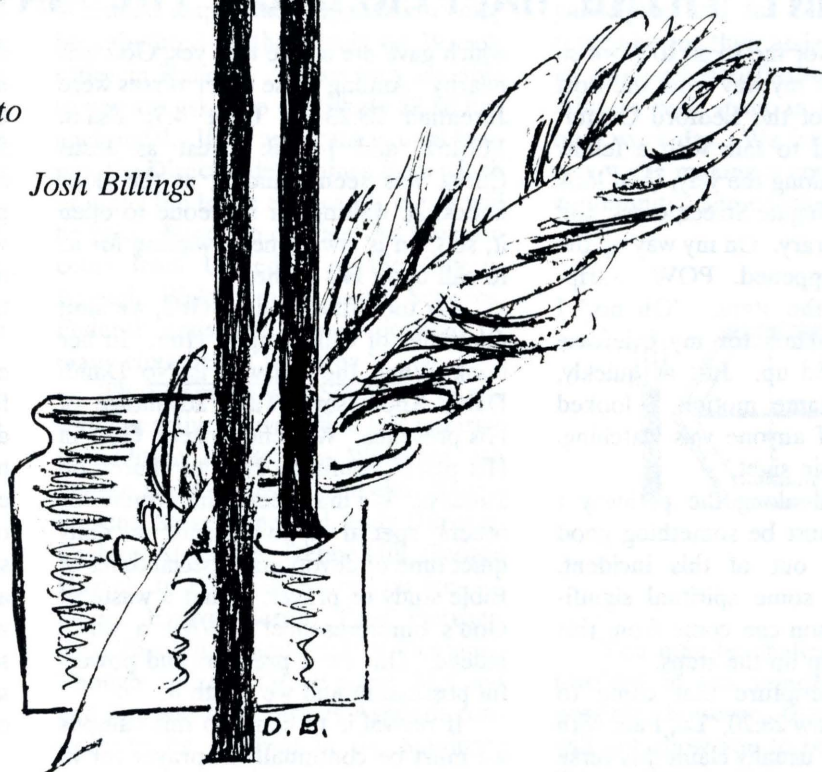
The greatest clerks be not the wisest men.

Chaucer

*Self-preservation is acknowledged to be
the first law of nature,
but self-sacrifice remains the greatest law of grace.*
Kenneth Wishart

*It is better to know nothing than to
know what ain't so.*

Josh Billings



*The LORD is gracious and compassionate,
slow to anger and rich in love.*

Psalm 145:8